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15

Booker Rebuk'd

FOR HIS

TELESCOPIUM URANICUM

OR

EPHEMERIS:

Wherein, from the Sun's Ingress into the Cardinal Points; the Eclipses of the two great Luminaries; the Conjunction & Configuration of the Planets, and other Celestial Appendices, 'tis more then probably conjectured, That John Bookers Almanack 1665. is very Erroneous, to say no more.

OSEE 9. 7.

Scitote Israel stultum Prophetam.



LONDON,
Printed for R. Crofts at the Crown in Chancery-Lane. M. DC. LXV.

Booker Repukd

FOR HIS

TELESCOPICUM URANICUM

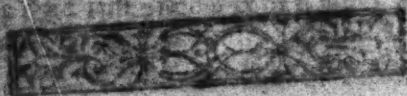
OR

EPHEMERIS:

It begins, from the Sun's ingress into the Cardinal
Point; the Ephemeris is great Luminares;
the Constitution of the Planets, and
other celestial appearances then probably
conjoined, That for the Almanack 1665.
is very Extensive, to say no more.

Osce 9. 7.

Scitote Israel Animum Prophetarum



LONDON.

Printed by A. Cooper in the Strand (near St. Dunstons Church) and M. D. C. C. C.

Booker rebuk'd.



NOT that I know *John Booker*, or have the least pique to his person, or any quarrel to either of those noble Sciences *Astrology* or *Astronomy*; I have only thrown away an hour or two out of Zeal to deliver the publick from some Errors in his *Almanack*, and weaknesses in his *Chronology*; for the year 1661.

I passe by his unicholarly writing *Septuaginta*, *Hexagema*, and *Quinquagema* with a double *L*, and come to his 25 of *April*, which he saves a *S. Mark* the *Apollis*; adding thereby one more to that sacred Band, than either the Holy Scriptures or any Author ever mentioned, and diminishing the number of the holy *Evangelists*.

Easter day he, with a Schismatical direction, calls *Remembrance day*; as if all true Protestants were not as much oblig'd to celebrate that high and holy Feast as the *Romanists*; he may learn of honest *Vincent Wine* rather to call it *Feasts Christum*.

which is always on the Thursday after Trinity Sunday,
a full fortnight with

Calvary

fit to celebrate on that day. — If he meant that
Margaret the Virgin (who was martyred at Antioch
for the Faith of Christ under *Lucius*) and
others in the year of our Lord 283, it is
the 30 of July.

St. Peter was Martyrized. I do
not know when he did, it may
have been before 37. he complains of the small-
ness of the reward for his martyrdom in writing, so that
(all things considered) perhaps he could not go
to the church of the Lamb.

But to give him his due, he has so far thwarted
our inclination to put down most of these
things, which are intended to be observed by
the Church of *England*, without which his
work would not run, yet not one *Psalm* for the
whole year. — O how prevalent is the spirit of
Pride here! I am persuaded had we yet mildly
in the hands of the Tyrannical Presbyterian Govern-
ment, we should have seen the *Psalm* for the whole
year by our *Telegraph*.

Turn to the *Statute* of 3. and 6. *Edward* 1. c. 3.
and you shall find these words—

And

Let us see what more he has found out by the
 strule ruled of his time, pag 26. he says, is and
 close together, and so on, and so on, and so on,
 giving us an item, that good fire, warm clothes, plenty
 of good beer sure best with this (winter) season, which
 comes once a year.

This I confess is somewhat to the purpose, and
 agrees in substance with a Learned modern Author
 cyleped Poor Robin, who writing on the same Subject
 does (without the help of a Science or a Faculty of
 Physic) positively determine, that *Winter is a season*
and cold therefore it will be very necessary to keep a good
fire, and to eat good meat, if you can get it, and to wear
good thick cloathing, only he did not, it seems the rea-
son he knew to himself think fit to add this
 other great truth, that *Winter comes once a year*—that
 in December, Christmas, the same Author Pro-
 nounces, that *great and good harvest will be made* and
 this time with *Mincheyes, Plums, Peaches, and other*
bees—Here I confess is a concurrence of opinion,
 and a concurrence in *Prognostick*.

He tells us further, that *Jupiter*, ruling over
 denotes a *peace mixture of heat and cold* (not too
 final in England) and a *profitable increase of Fish in the*
Sea—So as to be hoped we shall have plenty of
Prognostick and *Prognostick* the next year.

Our learned *Star-gazer* strolls in the *glamour*
 of *illiterate Practitioners, Bill-payers, and other* Magice-
 rally confutes those learned Truths called *Astronomy*
Metaphysica and *Magick*, with hardly farther *Confutation*
 himself,

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strawbed writers. If these papers, that Progeny sticks with those unfavourable to our very Author in 1641, 1642, and 1643, shall find them much of one piece, only chequ'd here into a more ruder and wery style by the change of the times — Take heed good John of Mispicow, you have had one gracious Act of Oblivion, perhaps you will not meet with another.

Lastly, under the Title *Cantela*, because (says he) *some have made Observations of the change of the weather upon certain days — Saints days for example* — he falls foul on St. Swithin, — and says 'in high time it and all such like were exploded and relinquish'd. This St. Swithin was Bishop of Winchester about the year 837, and soon after was made Lord Chancellor to St. Ethelwolf, the second absolute King of England, and all ancient Histories record him a person of eminent Learning, and exemplar piety, for which he was (says our Histories) afterwards canoniz'd a Saint — Twere worth the knowing, whether our Authors pique be more against him as Bishop or Saint, for it may be suspected he loves neither — If it be a vulgar Observation, that about St. Swithin's day, after much drought (which not unusually happens in June and the beginning of July) the weather is apt to change and disposed to rain; what Superstition is in this? I abhor that word in its true Definition as much as you, John; but I hope the memory of a Saint, or respect to a *Myre* shall never make me guilty of that abomination,

